

OCTOBER LESSON SHEET
PART I

OCTOBER, 1919

To our Friends of the
Stead Center Oriental Class:

Dear Friends:

When God sent you into the earth-world, He charged against you a certain obligation. As the Bible puts it, to some God gave one talent, and to others seven talents. This means that, according to the development you previously had attained, God has charged you with certain duties to perform.

Mortals often say, "There is So-and-so. He accepts no burden of duty. He shifts responsibility, and seems to get along without any particular worry. I accept my duties. I live up to my obligations. Yet, So-and-so succeeds better than I. It is unfair."

God expects of no child any more than that child is prepared to do. Perhaps the person who has been so disrespectful of obligations, is a spirit young in experience, and would break down under the burden of great responsibility. The person who suffers much, who works against such overwhelming odds, has God-given strength to meet the test, and in meeting it, to leave a good example for others to study and to try to follow.

You can not picture Joan of Arc as a young, inexperienced, untried spirit. In her frail body was a soul old in experience, steeled to mighty tests. God selected Joan of Arc for her task because she had been schooled for it. To her, He gave the seven talents, and when she returned to spirit, she was in possession of her seven talents and many more.

Folk of your world say of a strong character, "He has fearfully heavy burdens to bear, but his shoulders are broad and he is able to bear them." That is another way of saying, "To this man God gave courage and strength, and while his obstacles are great, he is able to meet them."

Of some, God expects little, because their experience is restricted and their strength is limited. Of others, God expects much, because through experience, strength has come to them.

It is not your right to judge God or condemn Destiny, which is God's Will that is being worked out in your life. God's Will places in your soul something akin to the germinating power in a seed. When the time comes for a certain experience or duty to enter your life, the seed of God's Will in that respect may be said to germinate. That experience, which is necessary in your development, may be a personal loss, a business reverse, or some other disappointment. At the time, you may say, "If there is a Law of Compensation, I would be treated better than this."

Are you not compensated by the value of the experience in your development? If you need that trial or that burden of labor to give you some valuable soul-quality, have you been fallow of the effect of the operation of the Law of Compensation? We think not.

Mortals are forever inclined to question God. How futile! Why should any man or woman question God? Most of the time, you do not see the

great purpose that causes your hard work or your disappointment. Until you know the reason, how can you judge?

One woman goes into hysterics if she loses a diamond. Another bows her head while her son is hanged for some crime and murmurs, "God's Will be done." Which is the stronger character? To which did God give one talent, and to which did He give seven?

One man rises out of the wreckage of a business failure with as much strength as though he had experienced only a slightly distressing incident. He starts anew with hope undimmed. Another loses a position and seeks suicide as a result. Can you say that these men were endowed similarly with experience?

Your treasures are stored up in spirit--not on earth. Your home is here and the only real possessions you ever shall have, are the possessions of your soul. That which your soul owns is not gold or realty, but knowledge. You know as you have lived--as you have experienced.

In your schools and colleges, as pupils pass the examination of one class, they are promoted to a higher class. Your world is a university which God has provided for your development. No instructor in any school could be so impartial in rewarding diligence and a sense of duty as God is in rewarding His children of earth for living up to their obligations.

To you, life in spirit may seem very distant and uncertain. You regard it, perhaps, as something that will occur, but at a dimly distant date. When God calls you home, you will not be permitted to tarry. You can not postpone your answer to His summons. There will be no time left to rearrange matters. Your property, the things you call your possessions, will have to be laid aside, for they are tools you will not require in spirit.

How will you report to your higher guides? How will you report to the hosts of heaven? Will you be able to return that which God lent to you when you went into the flesh, or must you say, "I have squandered my borrowed talents--I can not return them"?

To you, a year seems very long, because you know that but a few decades span the average duration of earth-life, which seems almost endless to mortals. To us, a year seems fleeting, because our memory shows us countless years--unnumbered centuries through which we have lived. You may be neglectful because you see no need of hurrying. Until tomorrow, you may postpone the meeting of a duty that belongs to today. Think you that no member of this little class will return to spirit before another twelve-month has passed? Who is it to be? You, perhaps, for aught you know.

What is this reckoning that you must make upon your return to spirit? It is the knowledge of how you have treated your obligations on earth. Sorrow for unjust complaints must be yours. Remorse for negligence must be yours, and to all whom you meet on this side, your life is an open book.

In your world, wrong-doing may escape human detection. It never escapes spirit detection. In our world, we need no court to pass sentence and no newspapers to unmask character. We see and we understand.

There is something even more important to you: In spirit you see and you understand, and no regret could be greater or hurt more keenly than to know that you have been remiss.

You must not take unto yourselves burdens that are not yours. To protect an idler in idleness, is not a virtue. To accept punishment that belongs to some one else, is not development. Give unto each of your fellows

the responsibility that is his, but never attempt to escape the responsibility that is yours.

The honest discharge of an obligation is sufficient. It does not require needless martyrdom. But it must be an honest discharge of duty. The ethics of your world tell you that if you borrow money, it should be repaid. If you do not pay your just debts, your credit suffers. It is more difficult for you to secure more credit. You say, "Oh, that is natural. That is common sense. I pay my bills not for the pure love of doing what is right, but because I would suffer in business if I did not pay them."

The Law of Compensation works out naturally at all times. When you are back here, back home, with us, you will find that the Truth of these Lessons is natural. First, people are honest because their observation tells them that nothing else pays. Then they are honest because they see that honesty means development, and development is imperative. It may be delayed, but it must be met eventually. Lastly, as you perceive more of God's Love for you, honesty becomes something sacred to you because God expects you to be honest. Even in failure, you may be honest. Man's laws attempt to scrutinize your intentions. God's Law considers both your intentions and your degree of development. From a person of one talent, God expects less than from a person with several talents.

The Truths stated in this Lesson and in other Lessons, mean to you only that which you extract from them. In conveying to you a message that is designed to help you, we are not unlike the man who brings food to your door. You must eat the food if you are to be nourished by it. And you must think much and seriously about these Lessons if they are to help you.

We tell you that God expects of His children as much as they are qualified to do. ~~You must not feel that the easy things belong to those of~~ scant development, that the favors are theirs. God expects them to do only as much as they are able to do, and no more. When you are benefiting by your reward for your more severe tasks, those who seemingly have had the easy times, may be carrying the heavier burdens.

There must come a period in your development when you will see things differently. You will gain in wisdom. You may gain in wisdom in your own world. Certainly you will in spirit. Then you no longer will regard as a harsh experience whatever duty may be placed upon you. That task will become a privilege. Through meeting it, you will gain in your development.

If you depend upon a garden for food and refuse to cultivate that garden, you must starve. If you depend upon certain harsh experiences in order to progress, there can be no real progress until you take up those duties. The disobedient child who complains about going to school, can not see the justice or wisdom of the parents who are striving earnestly to give that child an education. The adult sees the follies of childhood because that person has grown up in experience. Those of spirit see the errors of earth-folk in much the same way.

If your task is difficult and if you are unappreciated or un-thanked for many of the harsh experiences through which you pass, so long as you are living up to your honest duties, credit is being given to you that no person can take from you through eternity.

Your soul is of God. The sense of being which you feel, is given to you by God. Therefore, each of your thoughts and each of your acts must be known to God. And that knowledge of your Creator is not like a person's knowledge. It is all-comprehending. God's Law rewards. God's Law governs

your progress. Never does God desert you. If you fail in one instance, another opportunity will be given to you.

Knowing that this is true, you should feel the more determined to do your best. Your best may not be as good as some other person's best, but it may be much better than the best of those of less development. The incident that you call failure, may be achievement in the language of the soul. The thing that you regard as failure, may be success.

Always feel that, before God sent you to the earth, He prepared you. He sent you on a mission. To you He charged a certain duty. That duty may not have been a great public service. It may have been nothing apart from your own development. To God, that progress is as precious as the greatest earth-service, because it was what God expected of you. He did not arrange to have every soldier a general, or every sailor an admiral, or every person a famous character. To each, God has given a mission. To every one, God has given a duty.

A day of reckoning is coming for each of you, when you will analyze yourselves, and decide how well you met your task. Events on earth may not work out to your liking. Perhaps you will be disappointed many times, but remember this living Truth: Your life can not be hedged in unendingly by the conditions of your world. The standards of success that the earth has set up can not alter the Facts of Spirit. In the estimation of your associates, you may be a fool to forego pleasure and remain at your task. If their opinions can turn you from your honest duty, you are squandering the gifts which God has lent to you. Only when you can say truthfully, "Father, I have met the obligations placed upon me" can you be satisfied to search for higher and better things.

No mortal is merely a wanderer. None has escaped Divine attention. None is ever out of Divine sight. Many may think that they have become removed from God's observation, but when they are called upon to report as to how they employed the gifts lent to them by God, how will they answer?

The time to decide this momentous question is not after the summons home to spirit, but it is now. Today is a privilege and it is better by far to meet today's duties today than to wait for a more convenient time. The duties of today are for today's honest, uncomplaining response.

THE TEACHERS.

The Wm. T. Stead Memorial Center,
533 Grant Place, Chicago, Illinois.

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October Lesson Sheet

IPARTS II and III

OCTOBER, 1919

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Dear Fellow Class Member:

This month we have made a slight change in the form in which the Lessons come to you. The second and third parts are combined in this manner. This is done for two reasons: First, in common with the higher cost of most things, there has been a sharp advance in the cost of fac simile typewriting. Second, with the introduction of a number of Messages each month, we need more space—which is provided by printing this part in this manner. Third, it is possible to cover more ground for this mutual discussion and find space for Lesson subject assignments with the greater number of words provided by the regular type.

Each month, where it is possible for her to do so, Mrs. Cook will give brief messages for different class-members, as those messages are received by her. If you recognize a message as being for you, will you kindly acknowledge it by letter?

Following are the messages Mrs. Cook has for October:

E. A. M., Detroit, Mich.—I am very happy to know that my boy in this earth-plane is doing all he can to understand this higher truth. I am with him a great deal. We are trying to guide his foot-steps the best we can and I know he feels our presence many times.—Mother.

H. I. B., Fall River, Mass.—I am growing stronger spiritually every day and I am beginning to see the purpose of my passing. I am certainly happy in spirit, as I can see clearly that all things are for the best. You, in this earth-plane, should surround yourselves with harmonious conditions, and I try to help you do so. I am very happy when I know you are contented and happy. I am growing nearer to you each day, and I feel thankful for your studies. They are a great development for you and we are developing beautifully together.—Your loving wife.

Mrs. T. E., Falun, Kansas.—Your beautiful son comes and wishes to send a message of love and greeting to his mother. He says, "There are times, mother, that I do not realize that I have made the change. I seem so close to you, and as I am getting closer all the time, with your help, it is sometimes difficult to realize that I am supposed to be in another world. We are all here together and we all join in greeting you. I feel you will be happy to receive a message from me."

Mrs. R. K. D., Newport News, Va.—Your loving father comes and wishes to greet you with a message of love. He says, "Give her the comforting words that I am with her so much. Since my transition to the spirit-world, I am able to guide most everything she does, and my loving message is to make no change at this present time. I am able to guide all she does and I can see it is necessary for her to remain just as she is for the present."

Mrs. M. M. S., LaVeta, Colo.—Your husband is here. He says, "I am certainly glad of this opportunity to send a loving message, and to say to you, what a great joy it is to realize that there is no separation and that in the spirit-world all wrong can be made right! I am guiding you in everything you do, and through these beautiful studies that you are taking up I am getting very close. Your development is coming so beautifully, dear, and we are walking hand in hand. The rest of the loved ones, including Harry, join me in sending love to you."

Mrs. Katherine M., Lakewood, Ohio.—Dear Kate: How glad I am for this opportunity to come through this open door and say to you that I am with you in everything you do. I am so glad for the beautiful way you are getting along and to know that you realize my presence. You have done splendidly since my passing and I have been able to guide you through God's beautiful nature and His wonderful love. There is no separation and I have been very happy in guiding everything that you do and have done, and I know that you are satisfied to feel my presence near you, and I am certainly satisfied with what you have tried to do.—Your loving husband.

Andrew C. K., Mt. Olive, Ill.—How beautifully I come to you these days, and I am so glad to send this message to you that I believe you realize my nearness to you. I am interested in everything you do and I know you are interested in all my progression. We are going hand in hand just as if there had been no such thing as a change. I do not call it separation because there is no such thing as that. I call it only a change, because that is all it is. To me the word "death" means nothing. I am so very happy for the opportunity granted me in this way of sending you a message of love. Louise and I both send

our love and good greetings and thanks for the beautiful way you are trying to study this truth, that so beautifully helps us to teach you.—Your loving wife.

Stan. W., Scranton, Pa.—A dear spirit comes here and says she is your closest guide. She says while she does not feel that you have thought of any particular change at the present time, God gives her a clearer vision through her life in spirit, and her message is for you not to think of any particular change for the present. She says, "I am guiding you every day and I am sending you, through this open door, my message of love."—Sister Sofokles.

Wm. P., Plymouth, Mass.—There comes a beautiful message from a beautiful boy. He says, "Greet my papa for me through your message department and his lesson. Tell him we are all so happy here in the spirit-world and he adds a great deal to our happiness in studying this truth, because it enables us to reach him better. Tell him that mamma joins me in sending a message of great love to him. We are with you every day. We are watching over you and we know that you realize it at times, which makes us all very happy to think that we are allowed to send you this beautiful message and give you the assurance that there is no death!"

Mrs. Thos. McL., Clayton, N. Y.—Mother, do you realize how happy I am every day, especially when I know you feel my presence? Sometimes you think, "This is my boy all right" when I touch you on the arm. I always feel your thoughts and am so pleased when I am able to come strong enough and close enough to you to feel that thought from you. We are developing together and I do not think it will be long now until you will realize every time I come. I am sending this loving message with great joy.—Your loving son.

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The accompanying Lesson is not only another lesson on responsibility, but it goes farther than that: To those who are strong, may be given the tasks of greatest effort. To those able to bear the heaviest burdens, may be given those burdens. Through our experience, we develop.

Under some conditions—conditions which we can not fathom easily—those who have had the longest experience may find the most comfort in another incarnation. Turn the pages of history, however, and you will find many of the greatest leaders suffering most severely. Christ gave the world all He had to give, and for his efforts, He was put to death. Great religious reformers, great artists, inventors, leaders in all lines, often have the least sympathy while they are on earth. It is patent among mortals that fame comes after one is gone, presumably on the basis that it costs nothing to make a dead man famous.

This doleful view is not correct. The works of great men and women may not reveal themselves in

their true light until many years, or even centuries, after those persons have passed into spirit.

If this earth-life measured our entire existence, then we could not be blamed for complaining about our hardships. But this earth-life is simply schooling, and compared with eternity, what is it? A fleeting day!

If we find it difficult to extricate ourselves from the mesh of hard labor, if we find that all our efforts seem to crumble as though they were for naught, what right have we to say that it is not for the best? If we have the strength to withstand these hard knocks, then surely we must have the strength to make the best of it and keep on trying!

Often, there seems to be an unbearable monotony to life here on earth. It becomes irksome. There is little pleasure, scant recreation, and not enough rest to mention, let us say. But something within us drives us on. We are ill, but we keep on doing our best. We are in debt, but we continue to struggle, hopeful of the outcome.

There are those who live clean, beautiful lives, and into their homes comes the chill of death. Why? To try their souls, perhaps, and to place upon them new duties, new burdens, when it seems as though already they are bearing more than any mortal can bear.

Here we find a young man, and often an older one, whose love is spurned by the lady of his choice. He commits suicide. But when Chicago lay in ashes—desolated, ruined—her great men looked about and seeing this desolation, said, "We will build again, and build better." Often we see men and women who have withstood the most fearful shocks, who have gone from one dismal failure into another. They have kept on trying, and the time came when their CUMULATIVE WINNINGS could be seen by all.

Two things are certain: To quit this life through our own act, is wrong. To complain about that which continues to be thrust upon us, is useless. We may correct the fault, but not merely through complaint. We must act. We must do our best—and if we learn, and use the knowledge we have gained, we shall achieve some worthy result. If this result is not the accumulation of riches, or fame, at least it is a result that gives to our souls an experience that will serve us farther along the endless trail of life.

This you may call optimism. Call it what you will. It remains as a fact, and no man is happy until he has made up his mind to "see it through." In common parlance, this is called gameness. Spiritually, it is development.

There is injustice in this world. Most of us have experienced some of it. Most of us have been guilty of thrusting injustice upon others. We see the wrong of the other fellow, but our own wrong too frequently may be explained by ourselves as "extenuating circumstances."

In the pursuit of any study, we must not assume that we shall not make mistakes. Science proceeded for years on mistaken theories, but they were better than no theory at all. When science discovered that its theories were wrong, it sought the right theories. When a business man learns that his methods are wrong, he changes his methods, and begins anew to make progress.

With many persons, there seems to be a sensitiveness about making a mistake. Who does not make mistakes? The Teachers tell us that God alone makes no mistakes—and God is not a person, but the Great Intelligence. If they err in the highest spheres, must we of earth feel chagrined if we err?

Study requires time and thought. If we learn a little, we should feel grateful. If we do not learn it all at once, we must not complain.

In this month's offering of Questions, we find evidence of much deep study. Our class-members are thinking, and the net result of their thought sheds more light upon the study of each and all of us. Our members now are thinking in the terms of the finer distinctions. They are ferreting out the hidden details, and when any class gets to that point, that class is progressing.

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What have YOU done toward forming an Organization? I realize that many of our class-members are so situated that they can not organize a group, or a larger center. Perhaps later on they can.

In the book on "Organization," copies of which were mailed to all of our class-members, we sought to place before you working plans. Some already have responded and have started their organizations, and others have not.

If it is worth while to study alone, it is more agreeable to study with others—selecting those others who will be agreeable. All persons can not associate in amity. But it is always possible to select a few who will be agreeable class-mates.

Later on—whenever the proper time has arrived—we shall put members of this class in different cities and towns in touch with one another. This we do not wish to do right now. Shortly, you will learn about a monthly magazine that will be started, and this magazine will help all organized Spiritualistic effort—not only these new centers, but those which are established.

Under the organization plan, if you recall, there are to be forty divisions of the study-subject each month, and these divisions, covering four weeks (ten subjects weekly) will be assigned to the different members of a group.

Herewith we tabulate the subject-divisions for the coming month. There are four groups of ten subjects each—meaning one group for each week:

First week following receipt of these Lessons:

1. What relationship is there between our being free moral agents and being responsible?
2. Why does duty to one's task bring assistance from the spirit-world?
3. Has any one a right to say one work is menial and another elevating?
4. Name some reasons why honest efforts may seem to bring no results.
5. Would God permit us to go through our many trials if we were not to gain in some manner?
6. Why should willing workers often be imposed upon?
7. What relationship has reincarnation to our ability to meet greater obstacles?
8. How can harsh world experiences help us in spirit?
9. Will simply calling on our guides for assistance suffice?
10. Cite some historical example where a world-mission demanded great sacrifice, that may never have been needed purely for personal experience.

Subjects for the second week:

11. Name a few of the reasons why personal responsibility should not be shifted or shirked.
12. What happens if we take responsibility from others?
13. How does the cumulative soul-memory serve us when we are reincarnated?
14. What comprises a talent?
15. What is genius?
16. Define destiny.
17. Define missions.
18. What is the distinction between a temptation and a test?
19. Why should the spirit-world test us when the spirit-world does not wish to be tested?
20. Do we know when we have developed, and how far we have developed?

Subjects for the third week:

21. Name two or three reasons showing why we are not in position to judge our fellows.
22. If natural law is so essential, why should we not be born with an instinctive understanding of natural law?
23. Is it fair that communities and nations should suffer for wrong-doing when perhaps many innocent individuals are thus made to suffer?
24. How can acknowledgment of mistakes help us develop?

25. How will development make our impressions more dependable?

26. Why is guidance through impressions often better for us than instructions through direct communications?

27. How should a person receive his guides in communications?

28. Why is durable growth likely to be slow?

29. Why does the naturalness of this world prove that spirit-life also will be natural?

30. What constitutes prayer?

Subjects for the fourth week:

31. Why does every prayer reach God no matter how it is directed?

32. Name some ways in which God answers prayer.

33. Upon what foundation should every prayer be based?

34. May prayer for one's enemies go beyond mere hypocrisy?

35. Describe the difference between accumulations and possessions.

36. What are the possessions of the soul?

37. Upon what do we depend for our understanding of right and wrong?

38. Why is the law of compensation in reality the forgiveness of sins?

39. Define evil.

40. Name some proofs of God's love.

If you have no organization, contemplation of these subjects will not harm you in the least. We all need suggestions to help us think, and when several meet regularly, they are teaching one another. The thoughts of one help generate thoughts in others.

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Before receiving this Lesson, you will have received a four-page circular letter, describing among other things, a new "Table-top" of ninety-six pages, entitled, "The World Next-door." This subject, embodying the relationship of matter, ether and energy, has been touched upon in the Lessons, but it is so broad a subject, it was deemed best to go into it fully.

If you have not ordered this "Table-top," by all means do so, because it must appeal to every student. Our finite minds can not grasp the great truths of all creation, and we can not understand God, but in the unusual subject treated in this "Table-top," we shall get a little nearer to a knowledge of the reason for things.

"The World Next-door" is certainly a valuable supplement to these Lessons and to "God's World," and in it you will find food for thought for a long while to come.

Herewith is an illustration of a binder for these Lessons. These binders should hold the Lessons for at least two years.

An imitation-leather binder, prepaid, will cost you \$3.00.

A half-bound binder, with imitation-leather corners and black cloth sides, prepaid, will be \$2.25.

A genuine leather binder will cost, prepaid, \$6.00.

If you can not secure a binder in your own city, we shall be pleased to send any one of the above binders. They take sheets of this size, and punched as these Lessons are punched.



Class-members who wish to secure trumpets will find our three-section standard aluminum trumpets most satisfactory. They are very light, and are splendid for developing circles, or for the individual development of any student. With aluminum so difficult to secure, we shortly shall have a light steel trumpet, coppered and nickel-plated, for the same price.

These trumpets are specifically for dark seances, but may be employed for light development as well, by holding the small end to the ear.

The prepaid price of these trumpets is three dollars.

In giving this information, I am simply responding to many requests of our members for both trumpets and binders.

Believing that you will find this month's Lesson most interesting and helpful, I am, with kindest wishes,

Very sincerely yours,

Lloyd Kenyon Jones

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Questions and Answers

The Wm. T. Stead Memorial Center Home Study Course

Many of the questions sent to this department deal with Biblical quotations, and among some of our class-members the idea seems to obtain that Spiritualism is opposed to the Bible.

We think that this charge is not justified. What we have said, and continue to say, is this: The Bible was not written as one book. Its manuscripts, received through automatic and inspired writings, were the work of many persons, extending over centuries. Its manuscripts were in several different languages. All of those original writings are not in the Bible. Many New Testament writings were left out in the compilation. The Bible has been edited several times by different persons. It has been translated several times. It was written in the language of widely separated periods. Translate any volume today from English into French, then into Spanish, then into Latin, and into Swedish, and back into English, and compare your final translation with the original English work, and you will be surprised at the differences.

The early language was picturesque. It was poetical. In all periods there are idioms. Usage determines definitions of words. Within the memory of many folk, the word "transpire" meant to perspire—and dictionaries still give it that definition, as well as the modern definition. If a writer of fifty years ago had said, "I transpired freely in the village of Kent," how would his remarks be interpreted fifty years hence? Writers would say, "He meant that frequently he went to the village of Kent. He could have meant nothing else."

The plays of Shakespeare, dating back just three hundred years, contain many definitions that we do not employ. They contain many expressions foreign to us.

Critics of the Bible have said that it contradicts itself. But, if the Bible is the inspired message of God, and if God is the great Creative Principle and not a person, it follows that the Bible must have been inspired by beings higher in the scale than mortals, who had studied and who understood much about the Law of God, and who, in turn, were giving their knowledge in terms of the mortal understanding of those periods in which the writings were inscribed.

The Rubaiyat of Omar Khayyam is quoted freely as typical of the last word in debauchery. Omar is said to have been sensual in the extreme. The poet of Nishapur was not sensual. He was employing the poetical terms of his period as expressions of worship. That which we call profane, because it is profane in our interpretation, was intended to be sacred. The Canticles, regarded as almost licentious, were not so intended. They were spiritual purely, but "The Song of Solomon" today is pointed out by critics of the Bible as typifying the low state of mind of whoever wrote it.

Out of the Bible, the Latter Day Saints find "authority" for their statement that when we die, we are dead, to wake again on Judgment Day. Out of the Bible, the Presbyterians find proof of predestination. From the Bible the Mormons quote authority for plural marriages. From the same source, each Christian creed brings forth authority for its tenets.

If the Bible both condemns and condones Spirit Communication, if the Bible gives forth so many contradictory creeds, then it may be said to contradict itself. If it contradicts itself, it could be neither the Word of God nor the Teachings of the Spirit World. But—in place of taking isolated verses from the Bible—why not take everything that pertains to each subject? If the Bible is a unit in its Teachings, then these collected references that were written in different periods, and in different languages, must have a common base of meaning—and if that is true, the Bible does not contradict itself, and should be studied as a whole rather than by the quotation method. Any philosophical work, employed as the Bible is employed, also would contradict itself.

We do not believe that the Bible contradicts itself, but we do believe that the Old Testament was changed to include Hebrew history, which does not accord fully with the records made at the time and preserved in the cuniform writings unearthed at Babylon. Those historical writings are correct as to all else upon which they touch. Why should they be incorrect in other respects? Into that which is historical, writings of a poetical, imaginary nature were introduced—and the Teachings of the Bible were separate from the Jewish history in the Old Testament. But if that history were correct, still it would be distinct from the Teachings, precisely as biographical sketches of Mr. Stead and Mrs. Cook in "God's World" are separate and distinct from the Teachings.

Christ is quoted as saying substantially, "I bring the sword." Critics of the Bible have said this means that Christ sought to bring war and dissension. The Teachers tell us that the meaning is this: "I should love to tell you that the era of world peace has arrived, but I can see wars almost without end—terrible bloodshed, the inhumanity of man to man. I regret that I can see all this in the future."

A comprehensive study of the Bible should include a comparison between all references to the same subject. If the Bible is the Truth, there must be common ground for agreement. Certainly, the Bible could not say that black is black, and again that black is white, and agree. And any Power that can set into motion so vast a plan as this mighty universe would not be so contradictory in leaving a record for mankind. But mankind, securing these writings over long and widely separated periods of time, would do the writing in the language of those periods. Hence the seeming contradiction.

The Bible could not have lived all these centuries if it had been wrong, but humanity could have misinterpreted the Bible throughout these centuries, still inspired by the knowledge that in the Book of Books there is the Truth!

To us, the past is a dim, distant era. To the Spirit World the past is yesterday. Which type of intellect is better fitted to say what Biblical writings meant—mortals, with their restrictions, or the spirit-world, with its cumulative experience?

We realize that many Spiritualists do condemn the Scriptures. They have felt that Orthodoxy has oppressed them. We contend that nothing can oppress something else, unless that something else is weak and fearful. Spiritualism must not seek to adopt the old intolerance, or where will it end? How much can it improve thought and morals and aspirations? It may be charged that we represent a different school of Spiritualistic Thought. Perhaps that is so. At least, we are transmitting to you that which the Teachers give to us, setting our own opinions in the background.

Thus far, we have discovered that there is much more logic in the Teachings coming from the spirit-side of life than there is in our own method of logic. You may not agree with this—but disagreement is good. It is constructive. If everybody agreed, the earth-world would represent but little progress. Soon it would become a lodging place for amiable idiots.

Study your Bible. Do not turn to the concordance or subject-index and select only such chains of quotations that they show. There are many references not included in those chains. The Bible and its concordance and its subject-index were compiled not for the purpose of grouping together all references to one subject, but for another purpose, known as theology.

You are not profaning the Bible if you group these subjects. The Bible was compiled chronologically. The writings appear in the order of their age. Other men compiled the concordance and the subject-index. Why have other men no right to sort out and bring together, without change, all related verses?

No one who is unfriendly toward the Bible could study it in this manner. We contend that the modern school of Spiritualism is friendly toward the Bible, and upon that basis of friendliness has the right to proceed to study the Bible, not just as the theologians have deemed best, but with a view to learning just what the Bible does say and mean with regard to the various subjects touched upon or dwelt upon in that Book.

In answering questions based on Biblical quotations, remember that we still are giving segregated verses, which means that the thought itself is isolated from all corresponding thought in the Bible, and that any separated statements may seem to be contradictory when compared with other single statements. The student does not become discouraged at whatever seems to be contradictory, but he pursues his research, and seeks the connecting links. In no other way, without respect to the study, could knowledge be gained. What was a paradox in chemistry thirty years ago may be a perfectly clear law today. Science is filled with countless contradictions, and yet admits that all of the seemingly contradictory things are so. From the obstacles of these apparent contradictions, science proceeds to find the connections—and one fact after another is added to previous knowledge, until the contradictions have vanished one by one. And so all searching after knowledge must proceed. To select one or two verses from the Bible and say, "These are the real facts; the others don't count," is equivalent to saying, "The Bible tells the Truth here but lies there." How can any Bible student take this stand and still call the Bible the Book of Truth?

Make up your mind that it is not the Bible that is wrong. It is the human grasp of fact that is wrong. If a dozen different interpretations can be given to modern poetry, is it remarkable that many different interpretations will be given to ancient poetry, that chances to be not even in blank verse, but in poetry of expression?

Let us study, but not arrive at all our conclusions today, or tomorrow, but do all we can to bring about a clearer and better understanding. Like competent judges, let us know the "law and the facts" before we attempt to judge.

Question—Do the Teachers believe in the personal coming of our Savior?

Answer—In force, but not in body. They say that the work of Christ is for the world, that His great love for the world is a guiding influence for mortals, and a power for constructive, progressive good.

Question—Can any spirit be a guide, or are just certain spirits guides?

Answer—Those are guides who are appointed for that work. Others have other duties not associated with guidance. But where one in spirit has some loved one in the flesh, there is sure to be guidance in some form.

Question—Why did they crucify Christ?

Answer—If you mean why did they select that form of death, it was one of the accepted methods of that day, and still is in some parts of the world, as the Armenians can testify.

Question—If we are children of God, why is there such hatred between the white and negro races?

Answer—This hatred is but a product of ignorance on the part of both whites and negroes. Both races misunderstand and distrust one another. Politics has done much to stir up this misunderstanding.

Question—In "Healing Forces," you state that God never intended any one to be sick. Can any person pass into spirit without sickness or accident?

Answer—Yes. Many pass into spirit through age—simply because their physical bodies have become worn out, and yet they are not ill. For every death, barring accidents, some organic cause is ascribed. Without sickness, the heart may stop beating, and the physicians say it was heart-disease. Just prior to passing, that stoppage of heart-action occurs, but perhaps there has been no evidence before that of a weak heart. Many persons pronounced of sound health, "take sick" suddenly and in a few hours are gone. When God calls, the physical grasp on life is released.

Question—Please give me the Spiritualistic version of Verses 2 to 11, 12th Chapter, First Corinthians.

Answer—The quotation is as follows, beginning with the fourth verse: "Now, there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self same Spirit, dividing to every man severally as he will."

Spirit is here used to designate the Creative force—God. Whatever is, must be of God. And through His Children, reflections of God Himself are working severally, as individuals. And so, some are learned and others are not, some set up governments that are opposed to one another, but all are but reflections of God, different expressions of the one Great Spirit. One has faith, another can heal, one can work miracles, another can prophesy, another can "discern spirits," or be a medium; another is skilled in languages and so on. But all are but expressions of the Father, for there is no life, no thought, or any being or substance except as God has created. Do you find in this anything con-

tradictory to the Teachings in "God's World?" Does this wisdom not savor of the same knowledge that has come to us from the Teachers?

Question—When Jesus said, "I am the resurrection and the life," and Martha expressed her knowledge that He would arise on the last day, did that signify the Judgment Day?

Answer—It signified that Christ was going to prove that life does not end, by returning and showing Himself. Christ was saying at all times that in Him, there was expressed the divine principle, and that all who "believed on Him" or accepted His Teachings would find eternal life—or, in other words, the knowledge of life-eternal, without which this earth-life would be misinterpreted and misled.

Question—Why do the Catholics say that the use of the ouija must be stopped, as it brings about a passive state and permits the devil to creep in?

Answer—Because that view is part of the teachings of the Roman Catholic church. No church invented God, and no church can invent a devil. But the ouija, used too frequently, seems to be "possessed of the devil," and Catholics are not the only ones who are afraid of it. That likelihood of error is why the spirit-world gave us our wonderful Automatic Writing Device that helps produce the right conditions and assist in securing dependable results. Without passivity, receptivity, how could a person learn? Keep yourself positive and go through life without knowledge. Meditation is essential to learning and there is no meditation without passivity. If passivity begets evil results then all writings, all poetry, all inventions, all worth-while things must be the works of the devil, including church architecture.

Question—Do our spirit guides see into the future far enough to aid us materially?

Answer—Undoubtedly. Also, remember that if we insist upon having an experience, they will not withhold it from us unless it concerns our Destinies. God created nothing without knowing what would become of it, and in every soul, God must have placed the seed of destiny. This "aura" is an open book to those who are capable of reading it.

Question—How are we to bring ourselves en rapport with our guides?

Answer—By thinking about them, thanking them for our experiences, mentally talking to them as though they were pals.

Question—Why is it necessary for us to have so many guides?

Answer—First, because all of them are not with us at the same time; second, because some guide us in our destinies, some in our studies, others in our work and so on.

Question—If we are in a state of evolution, then in what state was the first man created?

Answer—Also in evolution, for without evolution, the plan of eternal progress would cease. Evolution, like eternity, is unending.

Question—Should we grieve when those whom we have trusted belie us?

Answer—No. Let us learn our lesson and set our faces toward new aims, and worthier objects.

Question—If we know that one has stolen from us, what should we do?

Answer—For his own good, force him to make restitution. If he can not learn his own lessons through conscience, let us be dutiful and teach him his needed lessons through compelling him to do that which is right.

Question—Before the time of Christ, did men have souls?

Answer—Could there be a man without a soul? In some, the soul-principle is almost inactive, we might say, but could God create except in love, and could He create being for millions of years only to deprive them of life-everlasting? That would not be God, would it? If it were not God, then why is the physical universe the same today as it was two thousand or one hundred thousand years ago?

Question—Were the Mosaic laws the law of God, or just the law of Moses?

Answer—The principles were of God; the specific reference to the Jewish people were interpretations of Moses, suited to the times.

Question—Should I finish fancy work that my daughter left undone, and should I refer to her as my spirit daughter?

Answer—If you feel inspired to finish this work, why not finish it? Think of your daughter as your daughter—because the personality is the same in spirit as it was here.

Question—Other members of my family feel the presence of my daughter in spirit. Why can't I?

Answer—Read the quotations from Corinthians at the beginning of these Questions and Answers, and remember that to some God gave one talent and to others, other talents. But in all, God resides. Some God made psychic and others are not psychic, for reasons that God alone understands.

Question—Will my daughter, who was twenty-two when she passed over, grow to look older in spirit?

Answer—No. They all look just about that age in spirit.

Question—Why should I experience manifestations in the day-light, such as voices, but can not get them on command?

Answer—Because the spirit-world gives you whatever it wishes. The spirit-world can not be commanded by mortals.

Question—What do spirits say of Moses and His Ten Commandments?

Answer—They are pretty good commandments today, aren't they? If we all lived according to them, we would be just about what the spirit-world would like us to be.

Question—Does the spirit-world say that Mary is on the same plane as Jesus?

Answer—The mother of Jesus must have attracted so noble a spirit. She must have been on a high plane.

Question—Were the apostles Spiritualists?

Answer—Precisely as it is evident that Christ was a medium, so must the apostles have been Spiritualists.

Question—If, as you say in "God's World," man never created anything, how could Joseph have been the father of Jesus?

Answer—Did your father create you? He supplied the human seed, but God creates.

Question—Why did Jesus not marry and add to reproduction?

Answer—All persons are not on earth to marry. Jesus had a mission that did not require matrimony.

Question—In the July lessons, you ask the class-members to request the spirit physicians to bring the healing forces. Why not pray to God?

Answer—Whichever way you wish. We thought that if you asked God's Messengers to help you, that of itself was praying to God, just as doing your work well is a prayer to God. How can you offer up any prayerful influence unless it be for God, whether your words indicate it or not? Remember that all prayer, all supplication, by its very nature, is always to God.

Question—How can any person go insane if God is constantly in his mind?

Answer—God set us down upon the earth for work and experience. If we shut out our duties here and contemplate only that which pertains to God, we must neglect other things which God created for our use. God expects us to be balanced. The person who thinks of God and Creation in the right way, is never a zealot. Only zealots go insane over religion, because they become unbalanced.

Question—Is the moon between us and the spirit-world, or at the end of all space?

Answer—The moon is about a quarter of a million miles distant from the earth—a satellite of the earth. The nearest planet is many times the distance of the moon. The nearest fixed star, besides our own sun, is so far distant that if we were to travel toward it at the rate of one thousand miles an hour, it would take us eighty-four million years to reach it. There are fixed stars, great suns, so far distant that their light, traveling 186,300 miles a second, is thirty thousand years in reaching the earth. The physical universe does not dictate the location of the ethereal bodies in the universe. The moon, reflecting the sun's rays, is only like a little local mirror shedding its pale light upon the earth.

Question—Some years ago, while talking to my daughter, I felt a sharp blow on the shoulder and looking around saw a form disappear. No one else present saw it. What was the meaning?

Answer—Some of your spirit friends had succeeded in giving you a demonstration. These manifestations may come in countless ways.

Questions—Are light colored blankets or dark ones best for a cabinet?

Answer—Dark ones are best.

Question—Can you tell me why I smell carnations at different times when those flowers are not present?

Answer—Mediumistic properties may express themselves through different senses. Likely you smell flowers in the astral. Others might see the flowers but not smell them.

Question—Why am I not afraid of spirits?

Answer—Why should you be? They are persons, like you.

Question—Why are some children fond of animals?

Answer—Perhaps that is a latent memory of the soul. That child likely had many pets, or worked among animals at some time. But real spirituality means love for all of God's creatures.

Question—Why do I often picture my little girl as I am sure she would look had she lived in the flesh?

Answer—This likely is an impression she is giving you, so that you will always be able to recognize her, no matter when you are called home.

Question—When I attend seances, many of my friends come to me, but why do my parents not come to me?

Answer—Perhaps you concentrate too strongly upon their coming. Again, the forces might not be to their liking.

Question—What do you mean when you say that some spirits do not develop for a long time?

Answer—Just the same as though we said that some people are indolent and indifferent and remain ignorant in this world. Knowledge comes only when we seek it.

Question—Did Christ rise from the grave?

Answer—Christ was never in the grave. After His body was placed in the tomb, His spirit—Himself!—manifested.

Question—Was there a Bible before Christ?

Answer—There were sacred writings. Bibles came into existence after printing was discovered, and that was in the fifteenth century—about 1450. Prior to that time, the Bible had been in hand-printed book form.

Question—Several months ago a young lady passed into spirit, and often since, I see her in my mind, clearly. What is the meaning?

Answer—She is near to you, impressing you with her presence.

Question—How does the mind originate?

Answer—Mind is but an expression of spirit, or soul, and that is a reflection of God. Beyond that, we can not inform you, because we have no further explanation.

Question—Why was it necessary for such a highly developed spirit as Christ to die as He did—on the cross?

Answer—The injustice of His death, more than anything else, caused people to study His teachings. God seeks results; the manner of reaching them is immaterial.

Question—Could my spirit see my body while I sleep? Could my spirit be in several places at the same time?

Answer—Your spirit, being YOU, could see your body—but no spirit could be in several places at the same time.

Question—Why did Christ not cause a Miracle to save Him from the cross?

Answer—He knew it was a necessary part of his work to die in that manner. He submitted gracefully to the Will of God.

Question—Why should people be mean and ugly?

Answer—It is their lack of development. As they learn more, they get closer to their real soul-knowledge, and they free themselves from material conditions. Sensitives, however, often become agitated because they sense the vibrations of anger of some one else.

Question—How did Cain find a wife when all the persons created up to that time were Adam and Eve and their children?

Answer—Evidently, there were many created about the same time. Cain could not have found what did not exist.

Question—Did King Solomon ever communicate with spirits?

Answer—Unquestionably. So did Moses and all the prophets.

Question—In what sphere is Moses?

Answer—The Teachers do not say. We have heard that Moses has communicated with mortals. He has never done so through our forces.

Question—I can conceive that pet animals, intelligent animals, have everlasting life, but how about vermin and bugs?

Answer—All life is eternal. Lower forms of life belong to the earth-plane.

Question—What do you mean by sitting on Monday evenings?

Answer—That is the time we take up the Teachings with the Teachers, and we invite others to sit quietly in their homes, contemplating these subjects, believing that such practice will help them develop, that their vibrations and ours will unite.

Question—I often hear my willow chair snap and crack at night. Is that caused by raps or the willow springing back into place after it has been used?

Answer—Raps ordinarily come on different objects and sometimes apparently on no object.

Question—I have felt inspired recently to write poetry. Is that because my guides wish me to do literary work?

Answer—It may be that, and it may be that you are coming into closer harmony with them, and feel their inspirational force in this manner.

Question—Does a baby go to heaven if it has not been baptized?

Answer—Which should God love best, the innocent babe, or the dab of water and the muttering of a form?

Question—Will I be able to do the things in spirit that I long to do now, but lack the time to do?

Answer—You may help others in this world do that which you wished to do, and in that manner have the experience you wish.

Question—If a man and woman love each other, is it wrong to live together though they are not married?

Answer—It is wrong in this sense: If a man respects a woman, if he loves her, he will not expose her to condemnation by making her his mistress, even secretly.

Question—Has a person committed wrong because an evil thought comes into the mind?

Answer—Not essentially. To master that thought means development. Without obstacles to overcome, there could be little development. Life progresses on practice, not on theory.

Question—In this life, my parents were prejudiced toward Spiritualism. How would they feel now in spirit?

Answer—Being in spirit, do you not believe that they would welcome your recognition of their present state of existence?

Question—What do the Teachers say about profanity?

Answer—If you think profanity, that is as bad as saying it. Profanity is never to be commended. Many of us may use profanity, knowing it is silly and wrong, just as many do other useless things—from habit.

Question—Can an illegitimate-born person enter the kingdom of heaven?

Answer—God alone sends any soul into the flesh. Would God send one of His children to a place and bar the way for that child's return?

Question—I heard, in a spiritualistic seance, a message delivered to a young lady. It was this: "If you do not go out and work, you will get some lashes across your back." What did it mean?

Answer—It meant that her guides were disgusted with her laziness. They were telling her that she would bring suffering to herself if she did not work. Why should any one be idle, when there is so much to do, and such great experience comes through work?

Question—Each evening I am inclined to go on the porch and look at an opening between two large trees. There seems to be a road leading off into the distance.

Answer—This vision means that "there's a long, long trail a-winding" and that you should do all you can to prepare yourself for that journey.

Question—Could we not help one another by concentrating at stated intervals, on our mutual success and progress?

Answer—Undoubtedly. Why not do that each Monday evening, when these Teachings are being received?

Question—Do those in spirit know which of their loved ones on earth are reincarnated spirits?

Answer—They could find out. The higher spirits know. The facts are shown by each person's "aura."

Question—Would a child born prematurely ten years ago, come to its mother in a seance?

Answer—Undoubtedly. That child would learn the identity of its earth-parents.

Question—In case of coma preceding death, is the spirit in spirit or still in the flesh?

Answer—A person of development would be in spirit, with the connection still unsevered until death. An undeveloped spirit would remain in the body until the change of death.

Question—What is the origin of the Trinity?

Answer—You may accept any one of several combinations. They are all figurative. You may take God, ether and spirit—or God, Nature and Spirit; or Soul, Spirit and Body, or whatever you wish. Father, Son and Holy Ghost was another combination. But all are figurative.

Question—I understand that Confucius revealed many moral principles unequaled except by the Teachings of Christ.

Answer—There have been many teachers on earth—many who have received their lessons from Spirit. That is why there is more agreement than disagreement between the various religious philosophies.

Question—What about Dr. Galen of a few centuries ago, and the German seeress of Prevorst? Were Luther and Calvin mediums?

Answer—This question includes many others. These students naturally became students and Teachers in spirit. They were all inspired. They were all message-bearers to the people of their times. In spirit, they have progressed, and knowing much more than they knew on earth, they teach the truth they now understand.

Question—I am sorry that I do not remember these lessons, and yet they seem to inspire me. Also, I think some of the questions asked are too personal.

Answer—If you are inspired, it is not necessary that you remember the context of these Lessons. If members of the class can use personal experiences in order to understand this philosophy, that is all right. We must try to reach people in whatever way they can be reached.

Question—To what extent do we govern our future? If our Creator can see what will happen, is that not predestination?

Answer—We can not escape predestination so far as our Destinies are concerned. But we are permitted to select many channels that can not affect our destinies, but which determine our experience.

Question—Why should a spirit return with this message: "Oh, for a crust of bread! I am starving!"

Answer—Likely that spirit meant: "Oh, if I could have lived differently while I was there! I am starving for the opportunities of earth which I wasted!"

Question—Why should one receive a prophetic message regarding so material thing as a prize-fight? The outcome of a fight was given in this way to a person who is not spiritualistic.

Answer—That person would attract, among other guides, those who still like prize-fights, and would concern themselves with learning what the outcome would be, and likely wishing they were back on earth to profit through betting on this knowledge.

Question—Why should mediums sometimes fail in getting the name of a spirit, and yet get the message perfectly?

Answer—When conditions are clear, the names come through clearly. The name is the crux of identification, and if there is any agitation in the forces it would likely be caused by this extremely anxious effort of spirits to establish identity.

Question—I have heard from seemingly authentic sources that evil could be wished upon persons and that there are unlucky articles that bring disaster.

Answer—A person might wish harm to another and that other might experience harm, not because it was the product of a wish, but because it so happened. The wish, in other words, was prophetic, and not result producing. Sensitive persons might be influenced by the psychometric vibrations of an article that had been worn by an unlucky person, but it would be the sense of danger rather than the production of danger.

Question—Why is it that, just as some friend is passing into spirit, I hear raps in my room, but at no other times?

Answer—Your guides are using raps as a means of making you acquainted with this one fact. Sometimes raps are used to prove the presence of loved ones, and not as a warning.

Question—I would like to know more about your Healing Class.

Answer—Our Healing Class meets every Friday evening, the seance lasting from about eight-thirty to eleven p. m. On this evening, those present ask the physicians in spirit questions about their health and the health of their friends, and also for healing for those living at a distance. During this period, we shall be glad to have our friends sit in quiet concentration, thinking about the healing forces, and calling upon the spirit physicians for assistance, and also to draw upon them to help others. It is better to sit in the dark part of this time, because you then become passive—can be drawn from, for others, or given to of the healing forces more easily.

Question—Does it harm one's development to live in the same house with unbelievers?

Answer—It is more difficult to develop—also it is a greater test of one's strength.

Question—How long will those who have passed into spirit remain in spirit?

Answer—Usually they will remain until long after their earth loved ones have come to join them.

Question—Will every person have life everlasting?

Answer—All life, being of God, can not end.

Question—Will Christ remain always in the seventh sphere?

Answer—Presumably there are much higher spheres. The seventh is closely associated with the earth-world, and those devoting their efforts to the earth-world would keep close to it.

Question—Will a murderer inherit the kingdom of heaven?

Answer—Wrong-doers may have many accounts to pay, but in time they must progress the same as the others.

Question—Why were some boys sacrificed in the great war while others were saved from it?

Answer—For the same reason that we see sacrifice on the part of many, and temporary immunity for others. When we meet our duty, we have lived up to the purpose for which God sent us here. If we shirk our duty, we must do it some time—before we can progress.

Question—Can you tell me why the tick of a clock makes me think of a heart-beat?

Answer—That is due to nervousness. Normally, you should pay no attention to the tick of a clock. Merciless concentration on extraneous details is a product of highly-strung nerves.

Question—Can God reincarnate the spirit of a human being in the form of a cat?

Answer—The Bible says that God created man "after his own image and likeness," which means this: God decided that man's form should be a certain, definite form. This was not God's likeness, because God is without shape—is a great principle of Intelligence. It means that God decided what the form and image of man should be, and "so created He him." Man's soul builds his body. It will not build the body of an animal or a bird. That was not the image that God placed in the human soul.

Question—Why is it that all clocks are stopped the second a spirit leaves the body?

Answer—This may happen rarely. It is not general, of course. It might be a sign—a test—proof that some power greater than our own is at work.

Question—I feel often that, within a few years, I shall lose my husband and son. Is this prophetic?

Answer—You are the same one who compared the ticking of a clock to a heart-beat. Therefore, it is likely more of your nervousness. Many forebodings are high-strung nerves.

Question—I understand that in some classes, they wear robes. What color is best?

Answer—White.

Question—I have heard my father, now in spirit, call me. What is the meaning?

Answer—Undoubtedly you are hearing him clair-audiently. He wishes you to know that he is near you much of the time.

Question—Can two sit together when each is sitting for a different thing?

Answer—If one sits for healing and the other for manifestations, it might be all right. But why not sit for the same thing? All forms of psychic development are related.

Question—If a widower marries and then passes into spirit, his second wife remaining in the flesh, what will be the relationship of those then in spirit?

Answer—In spirit, we see our proper relationships. Likely both those in spirit would help guide the one left in the flesh.

Question—Some people say that the soul sleeps in the grave. How would you answer this question?

Answer—Why did Christ say to the thieves on crosses near him, that they would be with him in heaven **THAT DAY**?

Question—Webster's Dictionary defines hell as a place of the dead, of souls after death, and sorcerer as one who uses power gained from evil spirits.

Answer—Webster's Dictionary deals with words. The Teachings deal with life. We must not permit a dictionary to decide our progress or our belief.

Question—Please explain Matthew 12.23.

Answer—"And thou, Capernaum, which are exalted unto heaven, shalt be brought down to hell," etc. Here a village is being sent to hell. Could anything better prove the allegorical reference to hell throughout the Bible?

Question—Please explain Rev. 21.8.

Answer—"But the fearful and unbelieving shall have their part in the lake which burneth with fire and brimstone, which is the second death." Fire and brimstone, being accepted literally, could not harm the spirit-body or inconvenience it. Therefore, this is figurative. It means that those who have done wrong, must submit to reincarnation and wipe out their wrongs and "have a second death."

Question—Please explain Acts 3.23.

Answer—"And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." He will not be destroyed, but "destroyed from among the people." He will be separated from those associations—he will be returned again to learn what he refused to learn when the opportunity presented itself.

Question—Where in the Bible does it say that we are all children of God?

Answer—Romans 8.16 and 17: "The Spirit itself beareth witness with our spirit, that we are the children of God; And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." And so "we suffer with him" the tests of the flesh.

Question—Please explain in Ezekiel 18.4, "the soul that sinneth, it shall die."

Answer—In answering, read Luke 21.38: "For he is not a God of the dead, but a God of the living, for all live unto him." Next, read, 1 Corinthians, 36: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." And the 49th verse: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Continue to read. Note the 55th verse, "Oh, death, where is thy sting? Oh, grave, where is thy victory?" Next, the 56th verse: "The sting of death is sin; and the strength of sin is the law." Throughout the Bible, the word, soul, is used at times to mean person. Again, it means soul as we use the word. If there were not so many references throughout the Bible to the fact that (1) all life comes from God and is of God, (2) sin is only as we see it, and in all things there is goodness, and (3) there is immortality for every soul, then we might take these segregated verses as meaning the literal death of the soul—but this literal death is dis-

avowed in many places. Consequently, just as the Bible says that there were so many souls in a city, soul is used by some of the writers to mean persons in the flesh—and the references to death in the Bible often are to the passing from this earth-plane. But the references above given about incorruption coming out of corruption and immortality out of death, bear out precisely what we are taught about the soul's immortality. Therefore, your quotation from Ezekiel, comprising your question, bears upon the Law of Compensation: Break natural law, and you will die! Do things that break down your health and defile you, and you must pass into spirit. If this were not the meaning, then why would the Bible, in so many other places, say that we are joint-heirs to heaven with Christ, children of God the same as Christ, and die in sin, but awake in the glory of the spiritual body? This bears out the discussion beginning this month's lesson, that we may find numerous verses in the Bible to carry out any point we wish to score, but only by making comparisons, can we ascertain the true meaning. Just as it is unreasonable that a village itself would be cast into a literal hell, so it is unreasonable that the writer who spoke about the death of a soul meant the soul as we know it—but the death of a sinful, dissipated person.

Question—There is a circle of about ten members. Would it be wise to permit others to join?

Answer—You must exercise your judgment, and select only the seekers after truth. If they bring good conditions, they will help your circle. Some experimenting must be done if a circle is to grow. We realize that weeding out causes hard feelings, but try to determine before inviting any one to enter your circle, if that person is worthy. The best plan is to have a "visitors' night," and then those whom you do not wish to ask again, will not feel wounded. They will come as visitors for that evening, and you may then determine if it is best to ask them to join.

Question—While talking to a friend one bright day, in broad daylight, two spirits passed near us. My friend did not see them. What was the significance?

Answer—This and many similar psychic experiences indicate the mediumistic nature of the person experiencing them. Sometimes this mediumistic quality develops; again it does not, and the experiences come unexpectedly and not at regular intervals. Perhaps you and your friend were in the right physical and mental condition to supply the forces needed for the manifestation. You saw a vision; that is, you looked into the astral. Had these forms been materialized, your friend also would have seen them.

Question—Often I see visions of different species of birds and animals. Are these symbols?

Answer—They may be. Also, they may be astral visions. In India, there are mediums whose gift is to materialize animals. Also, they materialize the spirits of persons. Those manifestations are not visions, but materializations, and have been referred to often as a form of hypnotism. But the theory of hypnosis does not hold up under careful scrutiny.

Question—Upon visiting a certain house several times on business, I had to fight to keep from being entranced. I felt oppressed. Should I have given in to the influence?

Answer—Likely some spirit, grieving over some condition in that house and finding you psychic, tried to come through you. Probably it would have been embarrassing to become controlled.

Question—While walking through the mountains, I found an open mineral vein, which I followed for

several yards. Since I have walked hundreds of miles through the mountains to find that vein but have not succeeded.

Answer—Perhaps at some future time, if your guides think you should find this lead, you will do so. It may have been shown to you in a prophetic way.

Question—Will one develop faster with the use of a trumpet?

Answer—If you have the power to secure the voices, yes. Also, by developing with a trumpet, you may discover some other form of mediumship within you.

Question—My friends tell me that raps, coming frequently in the house where I live, are caused by contraction and expansion of the materials in the house.

Answer—Spirit raps are unlike anything else. The nearest description to them is the breaking of a dry pine stick. Some are very loud—and they may come in rapid succession or only occasionally, in all parts of the house, and seemingly on the surfaces of almost any article, including mirrors and newspapers.

Question—Please explain the significance of colors, from the spirit viewpoint.

Answer—To enter into a detailed explanation would call for a book. Briefly, the lighter colors signify the beautiful and loyal and spiritual; red, the carnal; the darker colors the duller emotions.

Question—I find that the presence of some persons irritates me. I heard that a physician advised the wearing of silk to overcome this.

Answer—You feel the condition of persons whom you meet; also likely of persons at a distance whose thoughts turn toward you. It is a curious fact that mediums, who sit a great deal, find that their clothing goes to pieces rapidly, and silk particularly, indicating that there is some change brought about in the materials, while the medium is being drawn upon.

Question—If spirits are drawn by love, would that preclude their looking into conditions of strangers to warn their own loved ones of dangers?

Answer—They will look into all conditions affecting our safety.

Question—Do guides ever look up information contained in earth-books?

Answer—Yes. They often report where certain important records can be found, and frequently discuss the contents of books.

Question—Do our guides speak an entirely different language, or have a different method of expression from ours? Is our lack of understanding due to our ignorance?

Answer—Speaking to us in the seance-room, our guides say much in little. What seems to us incidental, proves to be important. It is our mental dullness that causes us to misunderstand, and those mortals who think they are brightest often prove the dullest!

Question—Can we, in this life, learn to understand the spirit method of expression?

Answer—To a considerable extent. We can do this by remembering what has been said, and connecting events as they transpire with what has been told to us. Also, we can learn how to ask questions. For example, if you wish to say, "I wish to do so-and-so; is it all right?" that signifies that you need that experience, and they will say, "If you wish to, then do it." But if you say, "I wish to do only what I should do, and should like to know if it is best for me to do so-and-so," they will tell you what to do. Or, they will

say, "When the time comes, you will be guided," which is not a subterfuge, but a promise. Rather than fill your mind with a definite action, the nature of which perhaps they will change when the time comes, they prefer to impress you when the moment for action has arrived. This seems simple enough, but it is a lesson too few Spiritualists have learned.

Question—How are we to know that a message is not a condition of self-hypnosis?

Answer—If a person comes up to you on the street today and says, "Ah, you are hypnotized," you will deny that you are. What right have you to say that you are not hypnotized this moment? You KNOW that you are not. Is that the only reason? There has been no break in the sequence of your thoughts and acts, and in hypnotism, there is always a break in that sequence. In the seance-room, the minds of those present are alert to this, that and the other. Before any person can be hypnotized, there has to be almost a cessation of conscious cerebration. This answer is being written by me (Lloyd Kenyon Jones) on the basis of my own experience as a hypnotist. I did public work for years, and if you ever have access to the old files of the Hypnotic Magazine, later the Journal of Medical Hypnotism, then Suggestive Therapeutics and finally the New Thought Magazine, you will find articles under my name as far back as 1896. I worked with hundreds of physicians and with hundreds of subjects. One subject, I hypnotized more than five thousand times. Today he holds an important position with one of the "big four" insurance companies, so it did not weaken his mind! In this extensive and intensive work, I believe that I discovered the various phases of hypnosis, and in all that time, I never knew a subject who emerged from any of the many stages who did not find some lapse, some break, in his conscious thought. This was true even when I told him he would remember. His memory was like a dream. In the seance-room, every person present experiences precisely the same manifestations, and hears the street sounds, and feels the warmth in the room when it is filled with people. More than anything else, I have never known any of those present in a seance to have any change in their reflexes, and my supreme test of hypnosis was to open the eyes of a subject and throw a strong light into the eyes. Under hypnosis, the pupils never contracted, but remained dilated. There was no response to any of the reflexes, but if you would listen to the people in a seance-room fidgeting around, you would realize that all of the reflexes were very much alert. And alert reflexes can not go with any state of hypnosis. It is just as reasonable to say that the aviator is not flying, but is a hypnotist who is befuddling our minds with the concept that he is flying. You don't believe that, do you? The seance-room manifestations are just as real and logical and well-ordered as that, and persons passing in the street, unaware of the nature of the happenings inside, can hear the spirit voices singing. Truly, those persons in the street could not, in any manner, come into a condition of rapport, pass into hypnosis, keep up their unbroken conversation, see the motor cars passing, and pass out of that condition without a break in their consciousness. Many persons attempt an explanation both illogical and inane. There is nothing akin to hypnotism in the manifestations of spiritualism.

Question—Is the spoken word necessary in communing with the guides?

Answer—Not in communing. You can "think talk" and that is the same to them as language. In voice mediumship, the words are spoken both by the guides and the sitters. In other forms of mediumship, such

as slate-writing, automatic writing and other forms, communication is accomplished by writing or perhaps by signs and symbols.

Question—If we pass into the astral every time we sleep, why is it, as stated in "God's World," ignorant persons passing into spirit, find it strange?

Answer—In passing into the astral in sleep, we have a scope according to our development. The ignorant person would simply be withdrawn a short distance from the body, during sleep, without recognizing any change. The highly developed person would visit in the sphere in which he or she belonged.

Question—If many of our dreams are but inconsequential, and yet we are in the astral, how is it we dream at all at such times?

Answer—The dreams referred to are contact-points between the sleeping and waking states. They seem long continued. They are very brief and changeable. You are disturbed in your sleep; your spirit feels that disturbance and returns to the body. You partly arouse. The blood courses through your cerebral hemispheres—not in full measure, but with some activity. Parts of the brain-mass awaken, but the thoughts, like short-circuited electric currents, skip here and there. This thought-substance, or force, can not follow established channels of thought under these conditions, but arouses this memory and that and scrambles them. You sink into sleep again, the blood recedes from your brain-cells (except the amount necessary), and your dream ends. Only when you begin to wake up, do you dream. You may pass back into sleep without fully awaking, but you have been aroused sufficiently to remember the jumble of your dreams. Memories of astral travels come to you, upon waking, like clear, vivid, coherent experiences—too clear to have been dreams.

Question—The Darwinian theory has been proved beyond doubt by science. Why does Spiritualism not recognize it?

Answer—The Darwinian theory has not been proved by science, and science can never prove what is not true. When science attacks common sense, rely upon common sense. Of what value would transmutation of species be? If you are a toad at one time, an ape at another and a man at another, what real cumulative experience have you gained? In all the universe, everything is always natural. Transmutation of species would not be natural. Into each soul God put the "image and likeness" that builds the body. The body never built the soul, but is designed by the master-pattern God put into the soul. Evolution is as different from transmutation or metamorphosis of species as thought is from insentient law. That the caterpillar becomes a butterfly or a moth is no proof of transmutation, because between the caterpillar and the winged creature it becomes, is a definite, well-ordered connection. The caterpillar that is to become a moth, never will be a butterfly. The caterpillar that is to become a black-winged butterfly, never will become a red-winged butterfly. God is not unreasonable in the working out of His Law, and how could He be unreasonable in giving a soul experience? The Teachers tell us that which they know from study and experience, and if we accept their evidence that life is immortal, why should we refute their evidence that transmutation of species is a myth? Who knew more, Darwin in the flesh, or these Teachers in spirit? Darwin knows better now than he did on earth.

Question—You state, in "God's World," that God never sent a mortal any pain or suffering. How about floods, etc.? They are purely things beyond our control.

Answer—True—but they are not mistakes of natural law. They are within the scope of natural law. They may cause deaths, and those who die in such violence may need that terrible experience to teach them a broader view of love of humanity. God's ways are not our ways, and whatever ends well, must be well. Never killing in fact, God can not be accused of torturing. Nature and man are partners—and cataclysms of nature are part of man's evolutionary experience.

Question—In the neighborhood is a little paralytic. I do not know his name, but he seems to be always cheerful. Will the class-members pray that the healing forces may help him? I pray for him every day.

Answer—The class-members will be glad to ask God and the spirit-world to help this little fellow, and we shall ask the physicians in the Healing Class to bring their greatest healing forces to him.

Question—Did Jesus ever say that he was God?

Answer—St. John, 20.17, Jesus said: ". . . and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." St. John 5.26: "I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." Christ said He was the son of God—that He and the Father were one—in harmony.

Question—Where in the New Testament does it say that there are any in spirit—that they are not in their graves waiting for the judgment day?

Answer—Matthew 22.42 to 46 inc. "Saying, What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, etc." David in spirit said these things, and even the benighted Jews of that day recognized that this was true. Surely, David was not moldering in his tomb against the judgment day!

Question—Can a priest forgive sins?

Answer—No more than a priest can change the law of gravitation.

Question—Explain, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Does this pertain to the forgiveness of sins?

Answer—It pertains to spirit communication. Read the 20th verse (the above was the 18th verse of the 18th chapter of Matthew): "For where two or three are gathered together in my name, there am I in the midst of them." This reference pertained to the forces essential to spirit communication. As we bind ourselves to these things of heaven, they should have entity in heaven. As we loose our forces for communication, they will meet response from the spirit-side. It has naught to do with the forgiveness of sins.

Question—Were the Old and New Testaments written at the same time?

Answer—The manuscripts of the Bible represent periods of several thousand years. The Bible is a collection of inspired writings, dating from the remotest periods to a considerable time after the passing of Christ. Hundreds of persons had a hand in the writing, and we trust that you read the introductory part to this department, and read it carefully.

Question—Can a person get along without medicine?

Answer—The closer we are to nature and the more we harmonize with natural law, the less we feel the need of medicine. But so long as people lead artificial lives, medicine helps overcome their physical errors.

Question—Could a person's spirit-body change? That is, could another spirit take possession of the earth-body?

Answer—Only during the control of mediumship. You are the one and same individual you have been always, and if you feel changed, it is the same individual that feels the change that experienced things as they were. Neither your spirit nor your spirit-body can desert you. You can not become some one else.

Question—Could a spirit be satisfied by having some earth-person eat a food that spirit liked in his earth-life?

Answer—A spirit of low development, clinging to the earthly things, might glory in the odor of food, but would experience no particular satisfaction in seeing some one eat it.

Question—Why should I fear death?

Answer—You don't fear death. You fear only the uncertainty of the manner of death. People cling to life, but when we tell them about reincarnation, they become very angry, proving that they sense a higher kind of life. It is not the earth-life, therefore, that they cling to—but spiritual life.

Question—Why not call Spiritualism a Christian Science?

Answer—We have no right to the name adopted by another creed, and would not care for it anyway. Spiritualism has been known as Spiritualism for years, and the critics of this faith would say, "Ah, they are trying to camouflage under another name. They are afraid to stick to their own name." So, for self-protection and self-respect, let us retain the name by which the world knows us, and make the world respect that name by the manner in which we live.

Question—Has the existence of the so-called sub-conscious mind been demonstrated, or is it just a convenient term?

Answer—There are reflexes. There is just one mind to one person. It is a term used to attempt to explain phenomena that include spiritual and physical manifestations.

Question—If heredity is not true, why do certain traits, like insanity, run in certain families?

Answer—Some traits run in families through habit—through copying. Also, people of dwindling intellects may attract similar spirits as their children. What is called the law of heredity, may be explained by the law of attraction.

Question—Can criminal mysteries be cleared up by mediumship?

Answer—Often. We know of numerous cases where this has been done. Usually, the police would refuse to believe anything a medium told them. Beyond that, sometimes the spirit-world prefers to inspire a criminal to give himself up and confess.

Question—Do spirits ever tell about the lost continents?

Answer—Yes. They have told us much about the lost continents. Some spirits like to dwell on history and others on teaching, and so on. In time, many wonderful historical records will be delivered by those spirits who love history, and who have their own vast experience to guide them.

Question—Often we have a vague longing for something just beyond our reach. What is it?

Answer—A soul-memory of something better and more beautiful that awaits us, usually; a deep knowledge that somewhere things are better. We shall understand when we pass into spirit.

Question—Sitting around the table the other night, a spirit-hand struck the little medium roughly on the head and she cried. What was the cause of this?

Answer—Some boisterous spirit who wished to manifest and did not realize that he struck too hard.

Question—Do all voice-mediums have control guides?

Answer—Usually. The control helps ease up the strain for the medium, but a voice-seance may proceed without the control.

Question—While proceeding up the lake, I woke up and saw an old man sitting on my bed. He looked to be ninety years old. Could it have been a guide?

Answer—Likely it was some spirit wishing to be identified, or it may have been the spirit of some "seafaring" man who thinks as much of the water now as he did on earth. You may have had his cabin—or a cabin carrying some associations for him.

Question—One time in Detroit, in the mid-afternoon, an aunt of mine in spirit passed me and walked right through the wall of a building.

Answer—You had a vision of your aunt, who wished you to see the solidity of those in spirit, and to prove to you how those in spirit can pass through our materials.

Question—One time, upon getting ready for bed, a large Newfoundland dog jumped on me, panting so that his tongue hung out. I could feel his breath and yet was not frightened.

Answer—The dog was manifesting for some purpose. Dogs symbolize friendship, and perhaps that dog was sent to you to reassure you of some friendship you would need.

Question—When a person walks and talks in his sleep, is that a case of control?

Answer—It could be, but usually it is in a half-waking state, in which the person is acting out some dream.

Question—Which is the worst sin, against oneself or against another?

Answer—If one will not sin against oneself, one can not sin against another. All sins are against ourselves more than against anybody else. To be true to God, we should respect the life, the bodies, the opportunities God gave to us.

Question—Is whatever happens, supposed to happen?

Answer—Our destinies we can not change. To us is left the selection of the routes we shall take. By trusting our guides and trying to follow their impressions and advice, we shall select the proper path.

Question—Why do mediums ask so many questions in giving a reading?

Answer—Sometimes they see or hear, but are not certain as to that which they see and hear. Again, your guides will test you—not for criticism, but to thereby help you get in the right condition.

Question—Do we meet our Maker face-to-face when we enter spirit?

Answer—God is not a person. We come closer to an understanding of God and His Law.

Question—I know of a case where a physician, who had not been paid for setting a little boy's leg, broke it again. In three months, that doctor became the father of a child born with one leg.

Answer—The knowledge of what the physician had done, may have reached his wife. Her worry may have caused the peculiar condition of her baby at birth. Had this physician been reported to the authorities, his license would have been taken from him and he would have been arrested for malpractice.

Question—What kind of book is the Sixth and Seventh Book of Moses?

Answer—An aftermath of "the black arts." It is a book of divination. We do not recommend that you read it. Dream books of the old type are much the same.

Question—If families are reunited in spirit, and one is reincarnated, would the others grieve?

Answer—It is not likely reincarnation would take place this soon, but if it did, the others would recognize God's Law in that reincarnation, and would find pleasure in guiding the reincarnated spirit.

Question—Is a child born on Good Friday unlucky?

Answer—That child would be born according to God's Law, and the question of luck would not enter into it, astrological and other beliefs notwithstanding.

Question—Can any one put bad luck upon another, as some have the power to heal the sick?

Answer—There are trouble-makers, but they get it back with interest. Healing the sick accords with natural law; "dirty work" breaks natural law.

Question—Is the seventh son of the seventh son likely to be gifted with any power?

Answer—We do not know that this is true. A child born of mature parents is likely to be a more mature child, with a brighter mind.

Question—Are there such things as "good luck" powders?

Answer—Try to get out of your mind all such ideas of luck and charms. Live closer to your guides, study God's Law, and you will find that, naturally, you win the things you should have and find the courage to get away from the things that you do not need.

Question—If one twin dies, will the other be affected? Will the one in spirit guide the other?

Answer—Twins may be on different planes. The one in spirit likely would guide the one left in the flesh.

Question—Why is the number 13 considered unlucky?

Answer—It was supposed to be unlucky because, at the last supper, Christ and his twelve apostles were present. But force of habit gives us these signs, omens and charms, which are figments of the mind and would better be forgotten.

Question—A girl of 20 is controlled. The other night, while controlled, she walked to a window, opened it and was about to walk out, when her mother seized her. Is there any danger?

Answer—The control may have wished to tease some member of the family. Be sure, however, that it is control and not some mental disorder.

Question—How is it I could see spirit-forms before I ever became interested in Spiritualism?

Answer—Many persons are psychic without understanding it.

Question—Why do I feel, when a medium is delivering a message to me, as though electricity were passing through me?

Answer—Your guides are drawing upon you to help the forces.

Question—When I see spirits, should I speak to them?

Answer—Yes, if you are alone. If others are present, address the spirits mentally. They will hear.

Question—Why should a child leave its play, go to its mother, and strike her vindictively until her attention was attracted, then returning to its play?

Answer—Temper, probably. The child wished some attention.

Question—Why should a shepherd dog permit one calf to go at will, not rounding it up, and even offering it a bone?

Answer—There is friendship among animals, the same as among people. There is a law of attraction among animals. Animals are reincarnated—usually very quickly. There is animal-memory—memory wherever there is mind, no matter how low an order it may be.

Question—Will a person of low intellect have a similar type of mind in spirit?

Answer—That person must learn in spirit the same as here. The incentive to learn there likely will be greater than it is here.

Question—I have been through a great sorrow. What should I do to keep from feeling despondent?

Answer—Time is the great healer. But try to think of your loved ones as very much alive, near you, helping you. Make this part of your life and you will overcome much of your grief.

Question—Can the ouija be operated by one person?

Answer—Yes, sometimes. Why not try one of our new automatic writing devices, to be used by one person? They will be ready soon for distribution.

Question—What can you tell me about astrology?

Answer—It has many believers, but when you remember that the patterns of the stars are changing constantly, do you believe it could be an exact science? The signs of the zodiac, ignored by astronomers, are not at all like they were when astrology was originated. Astrology was the father of astronomy and in that manner served a good and noble purpose.

Question—In the astral, do we really see and talk with our loved ones in spirit?

Answer—Unquestionably, yes.

Question—Why do dreams seem to take place in a half-light?

Answer—First, because the dream state is a half-conscious state, and, second, because our memories of dreams are confused.

Question—Could you suggest a good book on symbolical dreams?

Answer—The study of dreams is interesting. But up to this time, dream books have been on the "voodoo" order. Perhaps we can ferret out much about dreams as we go along.

Question—Is not sex-attraction the greatest expression of natural law?

Answer—Sex-attraction often is sensual, not spiritual. It leads to no end of trouble. In spirit, with

the sensual lacking, natural mating is the highest expression of God's Law.

Question—If soul-mates were to meet on earth, even though both were married, would it not be impossible to keep them apart?

Answer—Soul-mates would gravitate to one another usually. This is not a law—only a rule. Often people think that they are affinities because they appeal to one another lustfully, and yet may not give evidence of that lust in their actions.

Question—Is it not wrong for a woman to have a child by a husband she hates?

Answer—So long as God sends a soul to build that little body, it is not wrong.

Question—How shall I interpret the vision of seeing my grand-daughter in spirit walking down the street with her books, and asking for help? Also, I would see a man with a key, who would say, "I will unlock the door."

Answer—Your grand-daughter likely thirsts for knowledge. The man with the key is some guide—a teacher, who will help her gain that knowledge.

Question—If Spiritualism is the correct and right way, why are not we all given that understanding?

Answer—Each, according to his plane, is reached by that interpretation of the truth which he can understand and which will help him. Therefore, all creeds fulfill their part of the mission of truth.

Question—As God knows all things, including our destinies, how can we break His commands?

Answer—We are true to our destinies, but sometimes wander from the Law. But—we must find our way back. Thus we come to understand and appreciate God's Law.

Ten Self-Examination Questions

For your own benefit, find in "God's World" references to the following questions. Use the index. Do not send us the answers. They are for your own study and thought:

1. What relationship is there between the law of attraction and the law of compensation?
2. How many different kinds of mediumship are there?
3. Does the spirit-world make use of telepathy?
4. Will a child, in spirit, know its earth-parents?
5. What is the relationship between mind and spirit?
6. Which spirits are reincarnated in the shortest time after passing?
7. At what age does a mother attract the most advanced spirits in children?
8. In what sense is every earth-person a medium?
9. What relationship has responsibility to our being free moral agents?
10. From the viewpoint of experience, why is it reasonable to believe that sex never changes?

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